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THE  
BANNER OF THE COVENANT.

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OF THE

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OF THE

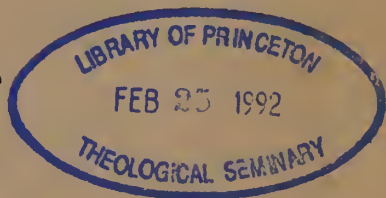
Reformed Presbyterian Church.

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For Christ's Crown and Covenant.

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1856.



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THE

# Banner of the Covenant.

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JANUARY, 1856.

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TO OUR READERS.

WE are not in the habit of speaking often to our readers concerning the periodical of our Church, and may, therefore, with more propriety ask your indulgence while we suggest a few thoughts in its behalf. You will easily recognize it appears no longer in the old accustomed garb, but in a new dress entire—the paper, type, cover—all. This has been deemed requisite for various reasons, which we need not speak of. Suffice it to say, that it is the aim of the conductors of the “Banner” to make it not only useful, but attractive. It is the only organ in our Church, through which we speak publicly to each other concerning the interests of our Redeemer’s kingdom, placed in our hands. And we believe that it might be made of a much more interesting character to its readers, and its usefulness be still more increased, if the ministers and those laymen throughout the Church who use the “pen of a ready writer,” would only contribute more freely to its pages. We are not without the impression that it has done good, and, that it is still continuing to exercise a healthful influence over the entire Church. Our opinion in this respect is strengthened from the fact, that for some time our correspondents are increasing, our list of subscribers is also on the advance, and frequently do we hear of its welcome among our people. We are well aware that it is not all now that is desirable, but to make it such as far as can be attained is our desire; and if we fail, where shall we look for the cause? We are disposed to place it with those who contribute not for its support. To presume we could please all, is a greater stretch than our imagination will carry us, for a “universal favorite” in the shape of a periodical is something we have not yet seen—neither are we without the impression, that to some it may at times have appeared somewhat unsavory: this we as much regret as any, and we always try to guard against such if possible. And we hope that ever to prevent such from occurring, our correspondents

will bear in mind the great object for which the Banner has been established in the Church. Never certainly for the promotion of any individual or partisan feeling, alike do its publisher and editor repudiate such a state of things, and will ever guard against such existing while under their control; it has never been used as such, and we say this simply to remind all who write for its pages, that we hope they will remember the "Banner" is not to be used as a means of conveying personalities. It has been established for the promotion of the interests of our Church. And its pages are open for communications pertaining to the welfare of Zion, to all who wish to employ them. It is the advocate especially of *the work of Missions*. And had it no other attraction than its Foreign Missionary correspondence, it has here not only a claim, but must be received with a hearty welcome by every lover, in our Church, of the progress of the Gospel among the nations of the earth; for we are convinced that there is but one opinion concerning the correspondence of the brethren in India. And as a chronicler of the work of missions, the names and the ability of a Campbell, a Caldwell, and a Woodside, as regular contributors to its pages, are a sufficient attraction to its readers. And now that our force in Northern India has recently received a reinforcement in the beloved brethren, Heron and Calderwood, we anticipate for it a still greater interest; as we hope to convey to the Church, through its pages, not only their incidents on the way, but the result of their labors among the benighted sons of India. And now permit us to ask your attention to two thoughts.

1st. *Will not our agents labor for an increase of subscribers?* In the anticipation of a large addition to our list of subscribers, we print a largely increased number, which we hope in due time will all be ordered. We send with the present number some additional copies to each agent, in the hope that they shall be used, and a demand made for more, which can be filled by sending on your orders. In addition to the efforts of our agents, we would respectfully ask our ministers throughout the Church to use their influence for the increase of subscribers, in their respective congregations. The "Banner" will be found a good help to them, especially in the missionary movements of the congregation; for just as the people are informed of the doings of the Church, and the wants of the world, so will they be active in their labors, and more abundant in their contributions. And we would ask every family in the Church: Do you subscribe for the Banner? If not, we hope you will at once forward your names through the agent of your congregation, or write personally to the Publisher. Every subscriber for the "Banner," gives a balance to the Foreign Missionary fund; so that in addition to the benefit you receive directly from its perusal, you aid also in the support of those who are laboring in foreign lands for the coming of the Kingdom of our Lord Jesus Christ.

2d. *We solicit contributions for its pages.* There is not a minister in our Church, but could command sufficient time to write

occasionally for the pages of the Banner. And thus their influence might be largely increased; and this without at all interfering with their labors as pastors. We might speak of the press, and its influence on the community; but let us simply suggest the extended influence that a minister may exert by being an occasional contributor to some periodical. His sermons are confined to a certain congregation, through the pages of the "Banner," he can reach the entire Church; his sermons once delivered cannot be recalled, save here and there some impressions that may be left upon the mind, but through the written word it continues to live as a warner, and can at any time be referred to. We are grateful for all contributions hitherto, and we hope those who have written previously, will continue and even increase their good work. And besides the ministry, there are many laymen throughout the Church, from whom we would be glad frequently to have communications. Will not many others let themselves be heard? As we before said, the pages of the "Banner" are open to all, on all subjects connected with the advancement of the interests of the Redeemer's kingdom. And we invite all who feel themselves interested in the improvement of the "Banner," to write for its pages; and aid us in our efforts of sending to our readers a message that will be calculated to rouse us all into still greater activity, in defence of the Banner of the Cross, until it shall float triumphantly over all nations, kindreds, peoples, and tongues, and the kingdoms of this world have become the kingdoms of our Lord Jesus Christ.

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### THE SUPPORT OF THE MINISTRY.

WE believe there never was a period in the history of our Church, when the call for an increase in the ministry, was so loud and imperative as at the present time. A number of new and interesting fields are now opening up before us, while several of our larger and more influential congregations, have lately been added to the list of vacancies, and are now looking to the Church for a supply of Gospel ordinances. And yet while our vacancies and preaching stations have been rapidly increasing, our preachers' roll has been gradually diminishing, until now it is found that the supply is utterly inadequate to the demand. The great question, then, which such a state of things presses upon the consideration of the Church is, What is the cause of the present scarcity of preachers, and how may that cause be removed? No doubt the want of a proper theological institution for the education of our young men, has contributed to produce what may be termed *the present crisis*. And we are happy to think, from the number of papers which have lately appeared in the Banner upon this subject, that the Church is beginning to feel the necessity of placing her Theological Institution upon a permanent basis, and giving it a hearty and liberal support. Still we feel persuaded that the root of the evil lies even

deeper down than this. During the past season, for example, with a staff of the ablest and most efficient professors that the Church could furnish, instead of some thirty or forty students, as might have been expected, and as the wants of the Church so imperatively required, only five were in attendance. Evidently, where such a state of things exists, something must be wrong. And our own conviction is, that the inadequate support of the ministry, constitutes *the great cause* of the deficiency of students and preachers, which is now found to exist.

From the Report of the Board of Domestic Missions, submitted to Synod at its last meeting, we learn that seven congregations in the Church are paying their ministers the sum of \$200 per annum, and that the Board had not been able in any one case, to raise the salary to \$300. The writer of that report further states, that how many salaries might still continue below \$500, they (the Board) could not undertake to state, from the circumstance that they had not received reports from all the congregations. This want of statistical information upon a subject of such importance, is much to be regretted. From the circumstance, however, that no less than seven ministers are only receiving the sum of \$200 from their congregations, we may reasonably conclude that a goodly number more will be receiving about 300; and that, according to this ratio, the sum of 400 may be looked upon as something quite respectable. We believe it may be safely affirmed that more than one-half of our home ministers are receiving less than \$500 per annum; and even of those who do receive above this sum, a goodly number reside in cities, where 800 or 900 dollars is actually less than 400 would be in the country. Altogether, then, it appears, even from the very meagre statistics furnished upon the subject, that only a very few of our ministers are at all able to support themselves upon the salaries afforded them by their congregations.

We have lately received, through the kindness of a friend, a copy of the minutes of the Scottish Synod, containing, as usual, an able report from the Secretary of the Ministerial Support scheme. From that document, it appears that the minimum salary is fixed at £100, with manse, travelling and sacramental expenses, making in whole, at a very moderate calculation, the sum of £125, or something upwards of \$600. This minimum has already been reached by most of the congregations, and those who have not altogether reached, are at least approximating to that sum. Only three *peculiar cases* occur throughout the whole Church, where the minister's income (including manse and travelling expenses) is less than £100, which is nearly equivalent to \$500 of our money, which may then be said to be the actual minimum in the Scottish Church.

Now here the question occurs, Why is the minimum salary in the Scottish Church \$500, while in our own, it is something less than \$300? Are the members of the Church in Scotland, better able to support their ministers than they are in this country? From all we have been able to learn of the state of the two countries, we believe the reverse to be the case. The people in America are,

generally speaking, more comfortably situated than the same class of persons are, either in Scotland or in any other part of the world. Does a minister then require less to support him in America than he does in Scotland? Again we are constrained to say, we believe the reverse to be the case. Most of our country ministers are required to keep a horse and wagon, at an expense of some sixty or seventy dollars a year, an expense from which the minister in Scotland is free. Our ministers are frequently required to travel some three or four hundred of miles to attend a meeting of presbytery, and perhaps double that distance to attend a meeting of Synod, and this almost entirely at his own expense; whereas the Scotch minister has rarely to travel farther than some twenty or thirty miles to a meeting of presbytery, and even then he receives a liberal allowance in the form of travelling expenses. Besides, in consequence of the high price of labor in this country—provisions, clothing, servants—and all the other appurtenances of housekeeping, involve a much heavier expense here, than in Scotland. And yet with all these additional items in the expenditure, still the minimum salary in this country is at least \$200 beneath the minimum in the Scottish Church. No wonder that such a state of things is beginning to tell disastrously upon the interests of our beloved Zion; and we may rest assured it will continue so to do, until some great radical change takes place for the better. For years back our Board of Domestic Missions have been laboring diligently and zealously in seeking to rectify this state of things, and yet their appeals have passed away almost unheeded. In order to remove this evil, Synod must do something more than merely recommend that the ministers' salaries be raised to a certain sum. It must adopt such practical measures as shall secure the object desired; and we believe that if the proper measures are only taken at next meeting of Synod, that the minimum salaries (as specified by Brother Campbell in the last number of the Banner) of \$600 in the country, and \$1000 in cities, could be reached in the course of a single year. And in order that this most desirable object may be attained, we would recommend the following practical measures.

1st. Let Synod publish annually, in connection with its minutes, a tabular statement of all the congregations under its charge. This statement to embrace amongst others the following particulars. 1st. The number of members in each congregation. 2d. The amount of salary paid to the minister. 3d. The amount contributed for home and foreign missions respectively. 4th. Sum total collected for religious purposes during the year. And further, in this tabular statement let the congregations be arranged in three classes. 1st. Those congregations that are already at or above the minimum. 2d. Those congregations that have upwards of a hundred members, and do not give the minimum. 3d. Those congregations who have less than a hundred members. If such a statement as this was published annually, the whole Church would know who were and who were not doing their duty. And this, we apprehend, is

absolutely essential to the right working of any sustentation scheme whatever.

2d. Let each presbytery undertake the management of the sustentation scheme within its own particular bounds.

In the distribution of any general fund of this nature, it will be necessary carefully to weigh the comparative claims of the aid-receiving congregations. If, for example, a congregation with forty members pay their minister three hundred dollars per annum, and if another congregation with eighty or a hundred members, pay their minister just the same amount, it would be an unsound and mistaken policy to supplement them both upon the same principle, and to the same extent. The first thing necessary in such a case is to bring the strong congregation up to the point of doing its own duty. Or if one minister devotes the whole of his time and energies to the work of the ministry, while another employs a considerable portion of his time in the management of a farm, or in conducting a school, we do not think that these brethren have an equal claim, and ought to be supplemented to the same extent, from a general fund. Now all such peculiarities, arising out of individual cases and circumstances, can be most fully considered, and most impartially dealt with in the presbyteries to which they belong. Hence we think a great advantage would be gained, by allowing each presbytery to manage its own fund.

3d. Let the general fund be dispensed upon the principle of drawing out the resources of each particular congregation. Instead of at once bestowing an absolute grant upon a congregation, let the circumstances of that congregation be taken under special consideration; and let the committee offer a grant of so much, provided the congregation raise so much more over against it. Let this offer, moreover, be regulated in some measure by the circumstances of the congregation. If the people are very remiss in doing their own duty, then let the committee offer a smaller over against a larger sum to be contributed by the people, but if the congregation is already doing something like its duty in proportion to its numbers, then the committee should offer a larger over against a smaller sum to be contributed by the people. In this way the administration of the general fund, instead of fostering a spirit of indolence, would rather tend to draw out the resources of the aid-receiving congregations. This is the principle adopted by the Scottish Synod, and it has been found to work admirably; it has all the advantages, without any of the disadvantages, of what may be termed, "*A general sustentation fund.*"

4th. Let it be resolved by Synod, that henceforth no minister shall be settled over a congregation, without having the minimum salary guaranteed to him, either by the congregation itself undertaking to pay the full amount; or, if it is unable to pay the whole, by its guaranteeing a certain amount, which, when taken together with the sum promised from the general fund, shall reach the minimum. No minister to be settled upon any other principle than this, except by a special grant from Synod.

If these few plain, simple principles were only carried out into practical effect, we believe the evil complained of would speedily disappear. Our young men would feel encouraged to dedicate themselves to the good work; and the Church would not be called to suffer as she now is by an inadequate supply of laborers in the Gospel field.

The writer of the above remarks can truly say, that he does not feel any particular personal interest in this matter. He has felt constrained to offer these remarks from a sense of Christian duty, and he now submits them with all due deference to Christian fathers and brethren in the ministry, and to the membership of the Church in general, feeling assured of this, that whatever diversity of opinion may exist in respect to some of the practical measures he has ventured to recommend, yet the subject itself is one that will commend itself to the heart, and elicit the sympathies of every true friend of Zion.

J. B.

### CHURCH DISTINCTIONS.

THE following queries appeared in the "Banner" more than a year ago, under the signature of An Inquirer, which, from their nature and bearing should have received an earlier reply.

1. What is the import of the word "Reformed," as found in the title or name, Reformed Presbyterian Church?

2. Why is she called "Presbyterian?"

3. Why is she called "Covenanted?"

4. What constitutes the standard of, or terms of communion in, the Reformed Presbyterian Church?

5. What is the use of a testimony, as distinct and separate from the Confession of Faith?

6. Which of the churches in Great Britain or in North America adheres to the standards of the Reformed Presbyterian Church of Scotland, as attained to and established in the years 1638-49, and that without alteration?

7. Are those alterations made in America, by Presbyterians, by Seceders, and by Associate Reformed, of such a nature as to justify separate, distinct, ecclesiastical communions?

The above queries, pertinent in themselves, and coming from one who was desirous of information, in the divided state of the churches, in order that he might know his duty as to a connection with some department of the Church, deserved an answer for his sake, and for the purpose of general information. The following you are at liberty to insert in the "Banner," as a partial reply.

1. What is the import of the term "Reformed," as found in the name or title, Reformed Presbyterian Church?

The term "Reformed" has, in ecclesiastical history, a twofold meaning—one, when applied to the Reformation from Popery, in the sixteenth century, effected by Luther, Zuinglius, Melancthon, Calvin, and others; and another, when applied to the Reformation

in Great Britain, effected, in the year 1638-49, by the Westminster Assembly, assisted by the Church of Scotland.

The Reformation from Popery makes a distinct epoch in the Church's history. The Christian Church began early to degenerate, even in the Apostolic days. The Roman, or antichristian apostacy, commencing thus early, progressed till, in the fifteenth century, and early part of the sixteenth, it assumed supreme power in things both spiritual and temporal. In this assumption of power was completed, in the person of the Pope, the character of Anti-Christ, sitting in the temple of God, and showing himself as God. In connection with this assumption of power, was great degeneracy of doctrine and of morals. A liberty to commit sin could be purchased for money, from which arose a system of indulgences upon a graduated scale, allowing men to practise given sins for given prices. To the promulgation of this system of iniquity, by Titzell and others, opposition was made by Luther and his friends; and it is to the great alteration effected in the corrupted system of Christianity that the term Reformation, or Reformed, generally applies.

This Reformation on the continent of Europe soon extended itself wherever Popery existed. It especially prevailed in the Islands of Great Britain. Under Henry VIII, no friend of the Pope, and no enemy to Popery, the Reformation that obtained in England was very imperfect. In Scotland it was otherwise. The leading political men of the day were adverse to Popery, and hence, in Scotland, under John Knox, a disciple of Calvin, the system of doctrine, worship, and discipline established in Geneva obtained the ascendancy. This Reformation in Scotland, in the days of John Knox, is termed the "First Reformation."

This Reformation, though great, in relation to Popery, was confessedly imperfect. From the agitated state of civil society, occasioned by the friends of Popery, the Reformation in Scotland and England was liable to constant change. In order to establish on a firmer basis both civil and ecclesiastical liberty, and to produce greater uniformity of religion in Scotland, England, and Ireland, the Westminster Assembly was called. This Assembly, assisted by commissioners from the Church of Scotland, produced "the Confession of Faith, the Catechisms, larger and shorter, the Form of Government and Manner of Worship, together with an improved metrical version of the Book of Psalms. These, as afterwards received and improved by the Church of Scotland, became the standards of the Reformed Presbyterian Church of Scotland. These standards, effected in the years 1638-49, constitute what is termed "the Second Reformation in Scotland."

Now it is to this Second Reformation that the term Reformed mainly refers in the history and name of the Reformed Presbyterian Church. It includes a reformation from Popery and from Prelacy, from Erastianism, and whatever was then inconsistent with these attainments. It is only added, that Reformed Presbyterians, in adhering to this system of truth and duty, do it, not on the ground of its absolute, perfect, or scriptural character, but on the ground



that a more excellent, more comprehensive, and more faithful system has not been presented.

2. Why is she termed Presbyterian?

This query will admit of a shorter answer, from the length of the former.

In the history of the Westminster Assembly, as given by Dr. Alexander, of Princeton, or by Hetherington, of Scotland, it appears that when the subject of church government was under consideration, three distinct parties or classes of men were in the Assembly, viz., Episcopalians, Independents, and Presbyterians. The discussions on government were the most warm, zealous, and lengthy. The ablest men on each side were called out, and left none of their power unemployed. The result was, that with the Bible in their hands, and under a solemn oath to settle every subject by its light and direction, the friends of Presbyterian order prevailed. This victory was not owing so much to the superior powers of its advocates, as to the truth itself, as revealed in the Bible. The Presbyterian Regimine was adopted, the leading feature of which is parity or equality of power amongst the ministers of Jesus, and that all church power is lodged, by the Redeemer, not in the mass of the members of the Church, not in men called Bishops or Archbishops, but in the presbyters of the Church, and in the courts composed of these presbyters, viz., Presbyteries and Synods.

This government, which is the medium betwixt Independence and Episcopacy, is scriptural in its character, and is the best calculated, in principle and in practice, to secure the rights of individuals in the house of God; as also to secure the maintenance and promotion of truth, in opposition to error. It is only added, that while the Presbyterian Church is divided on other topics, on this there is a remarkable agreement and uniformity.

3. Why is she called "Covenanted?"

In the history of the Reformation in Europe, the doctrine of covenanting, personal and social, was a part of it, and it had its due application and effect in securing the Reformation. Witness the covenants of the Lutherans, at Smalkald, in 1530, of the Calvinists, at Geneva, in 1537, and of the Waldenses, with the Reformers, in the year 1571.

When the Reformation was introduced into Great Britain, it was aided by the doctrine and practice of covenanting. Witness the National Covenant of Scotland, in the year 1592, and the Solemn League and Covenant, drawn up by the Church of Scotland, and adopted by the Assembly and Parliament in 1643.

The obligation of these deeds is still held binding on the Church, and so far as they bind to duties lawful and applicable in this land, Reformed Presbyterians acknowledge their binding obligation. "Covenanted," then, as constituting or belonging to the Reformed Presbyterian Church, implies that she professes the doctrine of personal and social covenanting, as taught in the Scriptures, and the transmission of the obligation of public deeds on posterity. All

persons entering into the fellowship of this Church, give their assent unto the following term of communion, viz., "I acknowledge that public and social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them, as upon those who actually covenant, until the ends thereof be effected."

The Reformed Presbyterian Church is then a covenanted Church, under vows to God and to one another to be faithful in maintaining the truth and practice of the Bible, and of their standards, as in conformity with the word of God. Thus I have imperfectly answered the above three queries, and at some convenient time may reply to the remainder.

(To be continued.)

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### THEOLOGICAL SEMINARY.

LET me also give my opinion. A seminary we have, well organized, with able, faithful professors, ready, in season and out of season, to give fit instruction. The various articles on this subject of late in the Banner, appear in some measure to overlook this fact, and thus, by implication at least, cast reflection on the action of Synod, and the professors she has created. In various forms the question is proffered, "Shall we have a Seminary?" We have a Seminary. The lack is not here, but in a single appliance. The present condition of our Prophet's school is somewhat like a house without tenants, a family without members, or a cistern without conducting pipes. Students are lacking. This primary consideration demands immediate attention. Is there in the Reformed Presbyterian Church baptized talent sufficient among her youth, and means enough to bring it forward, so as to fill our Seminary, and thus supply the pressing wants of the Church?

Abundance of both beyond question. No good working machinery has, however, been brought into operation in order to concentrate the means and collect the talent. These go into various channels—much of it into other churches. We need an Academy, a College under our own control, for the proper training of our students. Why not have it? One hundred thousand dollars to fund, and a hundred students to fill, might, with a proper effort, be raised in a single year. The writer feels confident of his ability to raise the half of each in that time. With such a feeder, our Theological Seminary might soon be full. Without some such instrumentality, it will remain as at present, or, perhaps, ere long be abandoned altogether.

We are not sanguine enough to suppose that such a scheme may not have urged against it various objections.

*The plan is sectarian.* Certainly. We are sectarians. So long as we maintain a distinctive character, and keep a testimony for the truth and against error, we are sectarian. Why not have

our sons trained in our own belief and practice during each stage of their education? Little confidence should be placed in non-sectarian institutions of learning, so called. Send a son for three or four years to be taught barren literature, and allow his moral nature to vegetate as it pleases. Let such institutions perish. The only alternative is to send our youth to Colleges under the influence of other denominations, to have taught their sectarianism, or have one of our own. A professor deserves not the name, who having the daily instruction of a youth for years together, does not, in the meantime, breathe into him his own feelings, his principles—himself. It is not in the theological seminary we make Reformed Presbyterians. They go there as such to be fitted for the ministry. Their principles are instilled at an earlier period—in the family, the academy, the college. A young man, if he have character, has his course of life determined before leaving college. A number of young men, having the ministry in view, in our own connection, under the writer's own observation, when leaving college, turned into other theological seminaries. The blame, if blame there was, did not attach to them, but to the Church, which did not invite them through an open door into her own bosom during the whole course of their education.

*Such a scheme, carried out, would be a bar to the union of the churches.* In what way? It is certainly very dubious policy for a person who may set out to court a union to appear in a shabby dress. Nor is the policy better for one at home awaiting a suitor to be found in an ungainly garb. The writer has been a union man from its first proposal. No obstacle in his own mind to prevent it to-morrow. When all others are like-minded, the thing will be done at once. Such a state of things, however, does not exist. We must wait a little longer. But how act in the meantime? Cultivate, certainly, our own vineyard. Get every appliance for church prosperity and extension in good working order. When others, then, come seeking union, we will be able to dictate honorable terms. Such prosperity at home will also be the surest way for attracting others. If union in the end cannot be effected, we will in such a case be able to take care of ourselves.

Should you see fit to publish this, something still more definite may in the meantime be presented.

A. M. STEWART.

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## MORE LABORERS FOR THE HARVEST.

[The following no doubt was designed for the December Banner, but was not received till after the number was out. We hope that the directions of Synod have been observed with reference to the subject referred to in the following paper.—ED.]

At the last meeting of our General Synod, in May of the present year, the following resolution was adopted:

“That each minister be, and hereby is, enjoined to preach on the subject of an ‘*increased ministry in the Church,*’ on the first Sabbath of the month of January, 1856, and that that day be a

day of special prayer, in private and in public, for an increase of laborers in the vineyard of the Lord."

My dear brethren in the ministry of the Gospel of Christ in the Reformed Presbyterian Church, suffer a word of exhortation from "one of the least among the brethren." Let our resolution be prayerfully, solemnly, and carefully carried into effect. Let us study and preach upon this great subject in such a manner as that in our own minds and hearts, and in the minds and hearts of our people, it will take and maintain its proper prominency, which it assuredly never yet has had. Who does not hail with gladness the stirring and highly practical articles on the Theological Seminary, which have appeared for some time past in our periodical? They have gladdened the hearts of those among us that love Christ, and are praying and watching for the coming of His Kingdom. It is a token for good that our Church is waking up to look at her duty in the matter of providing ministers for the increasing wants of the Church and the world. It is an answer to prayer. It is part of the hundred fold return in our own bosoms, which a faithful and bountiful God is making and about to make for the little He has graciously inclined and enabled us to do in sending the Gospel to the perishing heathen. Let the matter be written and spoken and acted on, and prayed over, until we have an abundance of pious and talented young men, coming forward out of every congregation, saying, "Here am I, send me!"

Let the seminary be raised to its proper position, and maintained with cheerful and abundant support. The Lord will bless every man that puts his hand to this work. Are we busy in laying the foundations of Jerusalem's walls in troublous times at home and abroad? The seminary is "the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." Raise up its bulwarks of strength, and garrison it with the valiant of Israel. Fortify it well. It will cover all our other works with a sure defence. It will replenish us with strength. God will bless us; and our enemies will He cover with shame. There has been shameful, selfish, sinful carelessness and neglect in the matter of enlisting soldiers into the ranks of the ministry of reconciliation. And without hesitation, nine-tenths of the guilt may be laid at the door of the ministers. Oh! the awful sleep of insensibility and selfishness that has chilled and benumbed us for many years past. How have our prayers for more laborers been stamped as dreadful mockeries, by the utter carelessness in regard to any inquiries and efforts for their answer. How dare we lift our faces to Christ to-day? Do you suppose, my dear brethren, that it was not at all as a matter of instruction and example, which every minister should endeavor to follow, that our precious Master, while he exercised his ministry on earth, called willing and chosen ones to him, and taught them doctrinally and practically the duties of teaching and preaching the Gospel of the kingdom, and when He left the world, had multiplied himself in many copies of those who

were ambassadors for God in Christ's stead, to beseech men to be reconciled to God? My fellow-servant of Christ, how have you been following the Lord in this respect? How many will you leave, whom you have invited, encouraged, and aided to undertake the work of preaching Christ?

The spirit and feeling we have often manifested have been too much like that of a living minister, I will not mention his name, place, or denomination, as exhibited in a particular instance. A young man, at whose father's table this minister had often sat and enjoyed his temporal things, and to whom the same minister had often broken the bread of life doctrinally and sacramentally, had pursued a course of study for several years, amid many difficulties and much hesitation, with many interruptions and self-denials, and was about finishing his college course. He wrote to his ministerial friend, who was the principal of an academy, and influential in his neighborhood, in reference to obtaining a situation as a teacher, that he might thus procure some funds, and at the proper time proceed without delay in his theological studies. The letter was never answered. And when inquiry was made about it some weeks after, its shade came up from the memories of a selfish soul, with, "Oh, I received such a letter, but I really could not think who the writer was." How chilling to the spirit of a timid and tried young Christian, to meet with such coldness from one who in office stands in Christ's place among men, and who in character and conduct should faithfully represent Him. Ah! how often is Jesus wounded in the house of his friends. My brethren, we are guilty. Does not the apostle's declaration apply to us far too much in our past lives, "For all seek their own, not the things which are Jesus Christ's." Let us down in the dust of repentance and confession, that He may exalt us.

Oh! that every minister in the Church may be led by the Spirit of God to proper views and feelings in this matter. What a delight should we take in seeking out and encouraging, and bringing forward young men to the one great work for which Christ died and arose again, for which the Holy Spirit is given, for which the earth is continued and the day of its dissolution stayed, for which the sun rises and sets, for which the winds blow and the billows roll, for which nations are gathered and established and again scattered and overthrown, for which war desolates the earth and peace blesses the world, for which the wicked are spared, and for which the righteous pray and labor as co-workers with God, the stupendously great and glorious work of saving souls from eternal death and to everlasting life and glory, by means of the Gospel of Christ, the wisdom of God and the power of God. Who knows the extent and influence of his work who is blessed to add even one more to the number of laborers in Christ's vineyard? "They are wise that win souls." And the larger the scale of business we act upon in the merchandise of the kingdom of God, the wider and more extensive the influence we exert, the more ineffably great and

glorious will be that light which shall beam from us as stars in the firmament of the world to come. It requires, indeed, self-sacrifice, watchfulness, forbearance, pains and toil, to take hold of the work, and actually teach disciples like Christ, did, and oftentimes it will appear a thankless and hopeless undertaking, and we may be called to endure a thousandth part of what Jesus in such meekness and long-suffering love bore from his stupid pupils in Galilee and from us. Blessed is he, who hath the grace given him to follow Christ in this work, and not to depend entirely on colleges and seminaries, but while he may make a proper use of these blessed institutions, actually and personally, and patiently, and in faith, to engage in furnishing laborers for the Master's vineyard. How rich his reward! How great his toil and labor! How sweet and lasting his rest!

F.

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### FAREWELL OF A BELOVED PASTOR. PRESENTATION.

THE pastoral relation heretofore existing between Rev. A. M. Stewart and the First Reformed Presbyterian Church, Chicago, Illinois, has been dissolved at the request of the pastor, in consequence of the long and continued ill health of himself and lady. The greatest harmony has prevailed between pastor and people for a period of ten years, and the parting-scene was an occasion not soon to be forgotten by those who witnessed it.

On the evening previous to his departure from Chicago, a meeting was convened to express the feelings of the congregation in view of the separation, and to afford all an opportunity of bidding him a final farewell.

The meeting took place in the church on the evening of the 15th of October, and was opened with an affecting prayer by the pastor, who, it may be remarked, up to this time was not fully aware of the precise object of the meeting.

Upon Mr. John Clark, ruling Elder, and the oldest member of the church, of right devolved the pleasing duty of making the presentation, which consisted of a well-filled purse, and a beautiful, superbly bound copy of the Holy Scriptures, the former, the gift of the congregation, the latter, of the Young Men's Bible Class.

On making the presentation, Mr. Clark remarked as follows:

REVEREND AND DEAR SIR—It is with no ordinary feelings of emotion I now address you, it being, perhaps, the last opportunity I may have of doing so with the living voice.

At your instance, the pastoral relation between you and the congregation has been brought to a close; and, in view of this, ere you leave Chicago, it has become my duty, on behalf of the congregation, to present you with a testimonial of their love and esteem, and as a small token of the estimation they placed on your pastoral and spiritual labors among them.

Now, sir, we feel sorrowful to let you go from amongst us, the more so, as you have been the instrument in God's hand of forming a church in this city, watching over and watering it in its infant condition with so much fatherly care and kindness,—teaching every man, and exhorting every man, laboring in season and out of season, until we have reached a matured condition; and that which makes us feel still more sorrowful is, that the main cause of your resignation of this now interesting charge, arises from your own bad health and that of Mrs. Stewart. That the God of all good may sanctify this affliction to you both, and that He will, in His good providence, restore you both to good health, in His own time and way, and that He will give you a better and more fruitful corner of His vineyard to work in than this, and give you more and more success in winning souls to Christ, so that, like the palm tree flourishing, you may indeed be one of the righteous ones, and “in old age, when others fade, you may be fat and full of sap, and aye be flourishing,” and make the last years of your life more pleasant and happy, than perhaps you may have felt in the beginning of your ways, is the humble prayer of your now vacant and bereaved congregation.

Some of us present, who have wandered far from the land of our birth, have experienced with you, in this land of our adoption, pleasant times indeed, and we can in truth say, it has been good for us to be here; for, verily, we have found it a little sanctuary. We would say, we have had a pleasant stage in our journey, while in your company, and under your ministry; and now, that we have got to part in our journeyings, may God grant we may all be found travelling in the highways of salvation, so that, varied as our wanderings may be in this vale of tears, some of us with the sorrows of winter gathering upon us, we know that we shall soon reach the goal where all those travellers meet, and when we there appear to give an account of the day, may it be with joy and gladness, and not with grief, and may we hear that best and blest of all applause, “Well done, good and faithful servant, enter thou into the joy of your Lord,” where they sing the song of Moses and the Lamb, and go no more out forever. And now, sir, in fulfilment of my duty, I beg to put you in possession of the congregation's testimonial.

And, sir, I have still another duty to perform, which affords me great pleasure, as it emanates from another source, and from those who, in addition to pulpit instruction, have derived great benefit from your special Bible Lessons in the Sabbath School, eminently calculated as your pulpit labors were to disseminate sound doctrinal and practical religion, and for building up your flock in faith and holiness unto salvation. Who shall not admit, sir, that your instructions in the Bible Class have been pre-eminently laborious and judicious?

Your class of young men, who in the providence of God you have been leading in wisdom's ways of pleasantness, and in her paths of peace, impressed with their many benefits, and with their

loss in being deprived of your counsels for time and eternity, would request you to accept of this copy of the Holy Scriptures, as being in their estimation the most appropriate mark of love and esteem, they could tender to you. And, sir, in presenting you with this Book, this holiest, this sublimest book, this candle of the Lord, they pray that in your prayers to a Throne of Grace, they may be remembered as those bound unto you by the ties of the Gospel of truth.

Rev. A. M. Stewart replied in the following touching manner :

MR. CHAIRMAN—In bidding farewell to the congregation on the Sabbath, the struggle to repress emotions—pent-up feelings—admonished me not to desire again such an occasion. Leaving the sanctuary with a heavy heart, a great relief was found in tears when alone. Surely I had no desire to renew such an occasion; and not the slightest thought then of being called to pass through another farewell with those so dear by holy attachments. When compelled by the hand of God upon myself and family, to retire from this arduous yet delightful field of labor, it was my desire, had it been possible, to steal away and not endure the agony of a farewell-taking. You would not let me. Drawn here to-night by your overpowering kindness, what shall I say? Forgive me, dear friends, if I do injustice to the occasion. I cannot speak to-night.

This well-filled purse would be to the receiver, on any occasion, a matter of interest: but coming as it does, there is in it a price above rubies. Here is tangible evidence—silent, yet persuasive—that my labors here have not been altogether in vain. In some way your hearts have been interested—this free-will offering is evidence.

To you, the presenter—my father—my brother—the oldest member of session, with whom, for so many years, I have so lovingly labored, God bless your hoary head; and make it still a crown of rejoicing. In behalf of my successor, whoever he may be, I proffer this request: You and each member of session act towards him as you have uniformly done to me, and his ministerial life will be made pleasant. Wherever I may be, my heart will ever beat fondly towards you individually, and as a congregation. Your prosperity will be cause for my rejoicing. This act to-night is to me a sure presage of your future good. That which first commended Ruth to the attention and love of Boaz, was her kindness to the dead. His inference, and he was not mistaken, was, she would hence be kind to the living. When forced to leave, you did not suffer me to go in a manner cold, and cheerless. You have followed to the threshold with your blessing. I gratefully accept it. Now, brethren, farewell! Return, I pray you. Forget me as your pastor. Go speedily, look out and choose some man of God for your under shepherd. Centre and lavish upon him the kindness thus bestowed upon me.

And this too! This beauteous thing of art! The binder's skill



could do no more. This money could buy—the *gift* it could not. It is from my own dear Bible Class,—my Young Men's Bible Class,—dear, precious treasure, I receive thee gladly. May the precious Saviour watch over each member of the class, teach them, and preserve them from straying. Young men—the hope of the Church and the world,—happy that pastor that hath his quiver full of them: he shall not be ashamed, but shall speak with the enemy in the gate.

Now, adieu, sacred desk, hallowed walls, and Sabbath exercises in this place, so long enjoyed together. Beloved flock, we part in tears. Shall we meet again? Yes! blessed be God, at least *yon-der*, where there shall be no more sorrow, nor crying, neither shall there be any more pain. An assembly to part no more. Meet me there.

The following resolutions were read and unanimously adopted:

Whereas, Our late beloved Pastor, Rev. A. M. Stewart, in the providence of God has deemed it necessary, in consequence of the long and continued ill health of himself and lady, to resign the pastoral charge of this congregation, and is now on the eve of departure from our midst, to seek in a distant part of our land a restoration of health, which it is hoped a change of location and climate will afford him. Therefore,

Resolved, That we, the Congregation of the Reformed Presbyterian Church in Chicago, feel it our duty and our privilege thus publicly to bear testimony to the Christian worth and character of our late Pastor. He, under the blessing of God, by his untiring zeal and perseverance organized this congregation, and by his fostering care for the past ten years, it is now in its present flourishing condition; and during this long period, his life and character have been but a living, breathing example of the precepts he inculcated on others. By his urbanity, kindness, and minute attention to the spiritual and temporal wants of all the members of his flock, he has won their lasting esteem and love.

He has been a zealous servant of his Divine Master, and a faithful watchman on the walls of Zion, ever lifting up his voice against a departure from the path of rectitude, whether in the individual, the Church, or the Republic. Fearless in the discharge of his duty, uncompromising with sin or error in all its phases, yet blending these with a Christian sweetness of manner, he stood forth as a model minister of our denomination.

He has the satisfaction to know that God has very abundantly blessed his labors and preaching in this place, as many will be able to testify in that day, when God shall gather up his jewels.

To have attempted farther to persuade him to remain amongst us, would have but wounded his feelings to no avail; and therefore, in parting with him, we would for the moment strive to restrain our sorrow, and commend him to the God of all grace, with a heartfelt prayer, that when the last of us shall have bid adieu to earth's scenes, we may all be found, pastor and people, in that land where sorrow and sighing shall flee away, and from whence we shall go no more out forever.

The meeting then sung, while standing, that beautiful Psalm, the 133d, and immediately after the benediction was pronounced, separated in silent sadness.

## PRESENTATION TO GOV. POLLOCK.

[The following addresses should have appeared long before this, but on account of certain circumstances, their publication has been delayed until the present. A few words may be necessary to explain the circumstances under which they were delivered. On the occasion of the inauguration of the present Governor of Pennsylvania, his Excellency, James Pollock, a number of the members of the First Reformed Presbyterian Church presented, as a testimony of their confidence in one who professed the same principles with themselves, a valuable Bible. A committee was appointed, consisting of Mr. Geo. H. Stuart, Dr. A. S. M. Murray, Jas. Graham, Jr., Wm. Ray, John W. Faires, M. McBride, and Geo. Gordon, who proceeded to Harrisburg, and, shortly after the Governor was inducted into office, made the presentation, which was accompanied with the address which follows. The address to the Governor on behalf of the committee was prepared and read by Mr. Matthew McBride.—Ed.]

## TO HIS EXCELLENCY, GOV. POLLOCK :

On this day, which sees you inducted into the highest station of honor, authority, and responsibility in the gift of the citizens of this commonwealth, it is our greatest privilege and pleasure, in behalf of a number of your Christian friends of the First Reformed Presbyterian Church of Philadelphia, to present to you, as a small evidence of their esteem and confidence, this precious volume of God's truth. We feel a greatly increased pleasure in doing this, because we know that you prize this book above all others, considering it not, as some do, who exalt human learning and vain philosophy above simple faith, an old tradition, or a tissue of silly fables, but as the revelation of a pure and holy God, intended for man's highest good. You, in your own experience, have felt its power; you, as a Christian man, have hitherto preferred to follow in your daily life, the teachings of its sacred pages; and now that you have been called to fill such an exalted office, to preside over the interests, to execute the laws of our State, among the first in power and wealth in the Union, we feel confident that it will still be "your counsellor and guide." Our common country has been highly favored, from its first existence until the present time, in being a land where the Bible has exerted a powerful influence. The Pilgrim Fathers, seeking in vain in old Europe for that liberty of conscience in matters of religion, and also that civil freedom which the Bible alike teaches, braved the dangers of the stormy deep, and the still worse dangers of a savage foe and an inhospitable shore, to establish in this new world a government which should secure the blessings of "religion, liberty, and peace" to themselves and their posterity. They came with the Bible in their hands—they were governed by it in their thoughts and deeds, and they have transmitted it as an inviolable legacy to all succeeding generations of this land. He who first laid the foundations, in a small and weak colony, of what is now this powerful state, felt deeply the power of those principles of peace and toleration which are taught in the Bible. And from those early days to the present time, our rapid growth as a nation, our national prosperity, our invaluable blessings of political and religious liberty, the prevalence to so great an extent of pure religion and sound education, can be

traced to the silent, though effectual, elevating and refining influence of the Bible. Attached as you are to that Church which can trace back its ancestry to those stern men of the Covenant who held the sword in one hand and the Bible in the other, and believing as they did that all good government is based on and regulated by its truths, we rejoice in recognizing you at the head of this State, and in being permitted to hope that you will sustain the Bible against all the attacks of infidel men, as well as those who would exclude it from all connection with the education of the rising youth of this State. May it be your support amid all the cares and anxieties of government, and your comfort during all the journey of life.

GOVERNOR POLLOCK'S REPLY.

GENTLEMEN:—Not more unexpected than gratifying is this testimonial of your regard and Christian friendship. The gift and the manner of its presentation fill my heart with emotions that cannot be expressed. What testimonial more appropriate to the time and the occasion could have been selected? No one, certainly, more in consonance with my own feelings, and more in harmony with the responsibilities I have this day publicly assumed. When in the presence of my fellow-citizens, a few hours ago, I declared this book, "the Bible, to be the foundation of all true knowledge, the text-book alike of the child and the American statesman, and the charter and bulwark of civil and religious freedom," I expressed not only the deep and solemn convictions of my own judgment, but uttered a sentiment that received the full and heartfelt approval of the friends who now surround me. Why value this book? What sacred, magic spell binds the Christian heart to this volume? Truth—eternal truth, finds its record here. Here, concentrated, are the treasures of wisdom and knowledge, more precious than the wealth of worlds, priceless as man's immortal spirit.

Artistic skill has adorned with the gold of earth this book—within is found, not the gold of earth, nor earth's dross, but pearls from the River of Life, "the pearl of great price." Enstamped upon the embellished covering of this gift, are the name and official title of him to whom your kindness has prompted its presentation—within, "a name that is above every name,"—the title of one who hath upon his vesture and on his thigh a name written, "King of kings and Lord of lords." In the brightness of His power, the splendors of earth's mightiest rulers pale and fade away—in the immensity of His dominions, the world's proudest empire is "as the small dust of the balance."

Conscious of my inability to discharge, in a manner commensurate with their importance, the duties this day devolved upon me—oppressed with the responsibilities assumed, and realizing that "it is not in man that walketh to direct his steps," this Book, full of hope and bright with promise, comes—the offering of Christian friendship—to cheer and to encourage, to tell of promised aid, and say, in language of eternal truth, "Fear not, for I am with thee."

Be this promise mine—known in the full realization of the infinitude of its import, and felt in the ever present consciousness of its truth. With this Book, “as the man of my counsel,”—instructed by its knowledge, and guided by its wisdom, my desire will ever be to rule in the fear of Him who rules the nations by his power.

In the address just presented by my young friend, reference is made to the land of the Bible and the Covenant—to the land of the Martyr’s grave and the Martyr’s fame—to Scotland, whose blood-stained heaths and glens—whose mountains and coves witnessed the devotion of her Christian heroes to the great principles of eternal truth—to right of conscience and freedom of worship, and whose death gave life to civil and religious liberty. Yes, Scotland, crowned with undying and glorious memories, the noble deeds of thy martyred dead shall live in this “land of the free heart’s hope and home,” so long as truth and freedom, home and country, shall awaken the gratitude and thrill with emotions of purest joy the heart of the Christian and the patriot.

I must not detain you. The pageant of this day has passed. Its scenes no longer meet our eyes. The noise of busy men is hushed—the rush of the crowd has ceased—all departed, but the memory of the hour, and this soon must fade. How fleeting, how evanescent the pomps, the ceremonies—the things of earth! To-day we live and move amid the noise and revelries of time—to-morrow! who shall write its history? our history? Boast not of to-morrow, is the teaching of this Book. It tells us how to live, that we may learn how to die. May we heed its instructions, and be wise.

Although to-day honored by my fellow-men, yet ere long these eyes must close and these lips be silent forever—the honors of time must end—the congratulations of friendship be unheard, and the smiles of affection be unacknowledged. You and I must lie down in the dust, and the clods of the valley will cover us. To sleep? to sleep forever? Oh no! This volume, in tones of angel eloquence, proclaims, “that this mortal must put on immortality,” that there is beyond the grave a home where “the wicked cease from troubling, and the weary are at rest.” When life’s joys and pleasures, its anxieties and cares shall have ended—when heart and pulse shall beat no more, and all of life is still, may that home be yours, be mine, be ours—a mansion in His father’s house who died to save—a rest amid the uncreated glories of the upper world.

Again, gentlemen, in all the fulness of my heart, I thank you for this valued gift, and for the words of friendship accompanying its presentation. This scene and its incidents—this hour and its memories, will not, cannot soon be forgotten.

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#### ANOTHER UNION THANKSGIVING MEETING.

IN accordance with a custom commenced four years ago, and continued with increasing interest every year since, the pastors and congregations of the Associate, the Reformed Presbyterian, and

the Associate Reformed Churches of this city, met in the First Reformed Presbyterian Church, on the afternoon of Thursday, 22d November, the day recommended by the Governor of Pennsylvania, as a day of thanksgiving throughout the commonwealth. It was a union thanksgiving meeting of very great interest. A large number of the members, and nearly every minister belonging to the different churches, were present. A letter was read from Governor Pollock, who, as a Christian man, and a member of one of the bodies represented on the occasion, expressed a very lively interest in the meeting, and his regret at not being able to attend it himself. In a series of brief, but pointed and interesting, devotional conference exercises, Rev. Messrs. Wylie, Crawford, Dales, Beveridge, McAuley, Arnold, Cooper, Church, Armstrong, Sterrett, Price, McGill (of Cleveland, Ohio), and Faires, *ministers*; and Dr. McMurray and G. H. Stuart, *elders*, took part; and the large audience that crowded the house, remained in attendance with unabated interest to the close.

In this meeting, and those of a similar kind that have preceded it, more was seen and felt of how good and how pleasant it is for brethren to dwell together in unity, than we remember to have witnessed in scarcely any other place. Devotional thanksgivings were offered to the Father of mercies and the God of all spiritual blessings. Fervent supplications were made for times of refreshing from the Divine presence upon all the churches, and upon the cause of Christ throughout the world. And warm exhortations were given for brethren to walk together in love, to be more earnest, self-sacrificing, and active in laboring to carry on, at home and abroad, the work of evangelizing the world, and to pray and wait for the gathering of the dispersed of Israel into one.

Near the close of the meeting, Dr. McMurray, of the Reformed Presbyterian Church, and J. R. Dickson, Esq., of the Associate Church, offered the following resolutions, which were unanimously adopted:

*Resolved*, That as different branches of the Reformed Vine, we unite together this day in ascriptions of praise and thanksgiving to Almighty God for his goodness to us since our last UNION THANKSGIVING MEETING.

*Resolved*, That we hail with gratitude to God any opening in his providence, for the renewal of friendly intercourse with each other, and that we will invoke the churches' Head to hasten that happy time, when the watchmen on Zion's walls shall see eye to eye in those matters that so much concern God's glory and the best interests of our fallen race.

*Resolved*, That we will hold our next Annual Thanksgiving Meeting (God willing), in the First Associate Reformed Church, and that Rev. Messrs. Dales, Church, and McAuley, with Messrs. Thos. Stinson, Wm. Getty, and Jas. P. Smith, Elders, be a committee to make arrangements for that occasion.

*Resolved*, That this committee also prepare an account of this meeting for publication in our respective periodicals.

Closed with the benediction by Rev. T. W. J. Wylie, Chairman.

## LETTER FROM J. N. McLEOD.

[The following letter from John Niel McLeod, in India, to his namesake, Dr. McLeod, of New York, will be read with interest. It is introduced by Rev. Mr. Campbell, and will show what God has been doing by the instrumentality of his servants in India. A few years ago, a heathen orphan, now a consistent Christian teacher! Where is there a youth at home, and amidst all the opportunities of improvement enjoyed, that has made more progress?—ED.]

MISSION HOUSE, SAHARANPUR, Aug. 18th, 1855.

REVEREND AND DEAR BROTHER:—I wrote you on the 1st of June last, and send these few lines now, merely to enclose a letter from your namesake here. He is a man of much character and stability, and of very good talents. His consistent Christian character is every way honorable to the Gospel he professes, and a striking contrast to the deceitful and corrupt heathen by whom he is surrounded. He is always willing to discharge with cheerfulness any duty appointed him, and quite contented with his pay and his position. He and Theodore, as well as Gilbert, now at Dehra, have given us much satisfaction. Theodore has been making excellent progress lately in Hebrew and Greek, and will be licensed, I suppose, next month by Presbytery, or, if not, in November. I give him two lessons every week, and also meet with the Theological Class twice a week. The Confession of Faith in Hindústan is now the text-book. I collect all the church members once a week in a Bible Class, and preach four times a week, besides attending daily our place of preaching in the city, where many assemble to hear the Gospel. But still we have many adversaries, particularly among the Mahomedans; and more so just now, as they have succeeded in bringing over a man who had been employed by us as an assistant, but whom we were obliged to dismiss on account of immoral conduct. We tell them they are welcome to all such, as they are not worthy of a place among the Christian ranks. It is our business to be faithful in sowing the good seed of the Kingdom, and, we doubt not, it will produce in season abundance of fruits afterwards. God can make it grow. This is *His* work. And we are assured, it will not all return to him void. We are all in excellent health; but I am alone at the station this season, as Mr. Caldwell is recruiting on the hills. My best regards to Mrs. McLeod, self and family, and congregation. As ever, dear brother,

Yours in the Lord,

J. R. CAMPBELL.

SAHARANPUR, August 18, 1855.

REVEREND AND DEAR SIR:—I am heartily thankful to acknowledge the receipt of your kind and affectionate letter of the 7th August, 1854. I was so happy that I cannot express the joy and gratitude which I felt by the perusal of it. I am thankful to say that I have received the books and likenesses which you, with such great kindness, sent out for me. When I saw the likenesses, one of yourself and one of the late Dr. McLeod, which I never expected to have, I was highly pleased. I have now seen you really in body,

and face to face. This token of your love proves that you are always seeking my welfare in every way, both temporal and spiritual. For this, and for all favors which I have received from you, till this time, dear sir, accept my warmest thanks. I have determined that I will never forget you during my whole life.

My wife sends her many thanks to Miss Mary Agnes McLeod, for the Bible she received.

Everything in our mission here is going on as usual. The Gospel of Christ is every day preached at the City Church, and hundreds hear us speaking about the love of Christ, which he has shown by laying down his life for sinners. We hope many will believe in Christ, as they are now much more inclined to hear the word of God than formerly. We spend our time in the following manner: In the morning from six to half-past nine we teach in the English School, and from one to three, P. M., we teach the orphan boys *Urdú*, Persian character, and Roman character, and Hindú; and at half-past five we go to the town to speak to the people about the wondrous works of God, which he has done for the salvation of sinners. And the audiences are sometimes more, sometimes less. Sometimes hundreds collect at the verandah of the church, many of them take seats and remain all the time of the discourses, manifesting considerable interest in the discussions that are held on the merits of Christianity and their own system, and in listening to the leading truths of the Gospel. There are two classes appointed for our edification, Bible Class and Theological Class in our own language. The Bible Class is held once a week, and the Theological Class twice a week, with Mr. Campbell. In Bible Class we all attend, men and women, and all the orphan boys, but in the Theological Class only the catechists.

Last cold season we travelled for several weeks in succession by turns through the district for many miles around Saharanpur, and visited more than 200 villages and towns, making known in all of them, the Gospel of the kingdom, and distributed a large number of tracts and books to schools and to others, and the audiences we had in these places were not less than fifty persons at each place, and some of these audiences were quite attentive, and in them we found some persons who acknowledged the Christian religion to be true and from God, and worthy of their acceptance; but they are slow in embracing it for fear of their friends and the people of their own house. And also we found some who said that though their religion be false, yet they will not leave it, because it is their forefathers' religion, and for this reason they cannot embrace the Christian religion; but we hope God will soon bring them out of their foolishness, and will make that seed grow, which we are sowing by his command. But by this we see that the harvest is ripe and ready, but the laborers are few in this broad field; therefore we beseech the *Owner* to send more laborers. Perhaps you have heard that a Hindú inquirer and one of the orphan boys were baptized early in the year, and received into the number of the little flock of Christ. We hope they will continue in the faith and give

great encouragement to their countrymen to embrace Christianity. In this way we hope many more will be added to the Church, until there shall be but one great flock, as there is but one Shepherd. The great fair at Hardwar was attended in April by Messrs. Campbell and Caldwell and others, with three catechists and two assistants, and a large amount of tracts and Scriptures was distributed. During the continuance of the fair, preaching was attended by large numbers, who manifested apparent interest in what was said. But what were so many laborers among such an amount of people!

I and my family, and the other native brethren and their families, suffered a great deal last year from ophthalmia. But I am happy to say that by the kind providence of our Heavenly Father, our families, and those of our respected missionaries are now in the enjoyment of good health. I hope you are also in the enjoyment of the same blessing. I am sorry to say that it has been necessary to dismiss from the church and mission, one of our number who labored with us at this station for some time, namely, Thomas Orr, on account of his bad conduct. He has since become a Mussulman, because they promised to become his friends. We pray God that he may bring him again under his own arm, that his soul may not be lost.

I close this with asking you to give my Christian regard to all those who love the Lord Jesus Christ, and also use their means to promote the kingdom of the Redeemer. May the Lord ever assist you to do more and more for the good of these benighted *Hindus* and *Mussulmans*.

Pray for us, that we may at last be brought to join with you in joyful hallelujahs and eternal praises of our Heavenly Father. May his peace be always with you. You supported me when I was left alone in this world, and not only this, but have been the instrument of bringing me into the way of salvation, for which, dear sir, I am heartily thankful.

With assurance of the sincere esteem and high regards which I have for you, I remain ever obliged for the favors received, and your most obedient servant.

JOHN NIEL McLEOD.

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## LETTER FROM J. R. CAMPBELL.

MISSION HOUSE, SAHARANPUR, Oct. 6, 1855.

MY VERY DEAR BROTHER STUART: Your long and most interesting letter, written off the coast of Ireland, on board the steamer for Liverpool, on 8th August, was received here on the 2d inst., and its perusal, together with the communications that accompanied it, have given us all the greatest pleasure. Your letters furnish the *very* information we want. The information in these letters is of the most interesting and cheering kind. In the various meetings held at the departure of our missionary brethren, it is evident the spirit of God was in your very midst, approving of your measures, and rewarding



by his smiles your efforts to send the Gospel of Christ to heathen lands. Thus the promise is graciously fulfilled, "His reward is *with* him, and his work *before* him." Should these dear brethren never reach a heathen shore, or should they never be the means of doing anything more to advance the cause of Christ at home or abroad—which God grant may not be the case—the impressions already made on the minds and hearts of Christians by their piety and zeal, would be an ample reward for all the sacrifices they have made in leaving friends and country for Christ's sake and the Gospel's. Let me tell you, dear brother Stuart, and I am not ashamed to say it, that the perusal of your letters and the printed accounts of those meetings, brought so vividly to my mind the days of former years, and excited such overwhelming gratitude to God, that I wept aloud and blessed his holy name for such decided evidences of his presence amongst us. No, we must never more doubt that this work is of the Lord. He has put a seal upon it which must stand forever. May human hands never mar it. But, carried on in the spirit with which it has been commenced, may God himself prosper it, and take to his name a revenue of glory from the efforts of his most unworthy servants. I need not say to you the fraternal spirit in which these beloved brethren will be received among us. We will embrace them with open arms, and do all in our power to aid them at the commencement of their life and labors in India. We doubt not, from all accounts, but they are the very men we want to aid us among the heathen. We hope they will come in all the freshness of the Christian life, and with "all the fulness of the blessings of the Gospel of Christ," that they may impart to us some spiritual gifts, and be the means of reviving us in the service of the heavenly Master. This, missionaries separated from the influences of Christian society, and mingling daily with the heathen, greatly require. I have thanked dear Brother Wylie, and would now do the same to yourself, and all who have aided in the thing, for the valuable apparatus for philosophical experiments, books, &c., so very generously sent to us. But more about this after all arrive here. The presents for my dear friend and guardian pupil in the Sabbath School, not the first either, will be duly acknowledged to himself. Such an evidence of continued friendship, after a separation of twenty years, is both affecting and grateful. The invoice will be copied at once and sent down to our agent in Calcutta to await the arrival of the brethren. We shall give them full directions as to what is to be done in Calcutta, and regarding their journey up the country. They will come to us speedily by railroad and carriage dāk. I trust they will be here by the time we return from the Annual Meeting at Jalaudar, which will be about the middle of December, just the coldest part of our season, but like your weather in October. We shall expect most interesting accounts from Mr. Wylie and yourself after the meeting of the Evangelical Alliance in Paris. It will doubtless be an interesting time, and I hope it will promote the cause of truth and Christian union. The Christian Unions of young men in large cities, I observe, will receive the

special attention of the Allianec. These societies were much called for, and will do much good. In many ways the world is rapidly preparing for the millennium. Popery will have its great downfall soon. Then will come the conversion of the Jews like "life from the dead." With their assistance, scattered as they are in all lands, the heathen will soon be converted to God, and all the ends of the earth see his salvation. All well here. Weather now growing delightful. Work going on as usual. Hands too full to write much just now. Love to all Christian friends. Ever yours in the Lord Jesus,

J. R. CAMPBELL.

### LETTER FROM HUGH McMILLAN.

SAHARANPUR, August 17, 1855.

MY DEAR AND REVEREND SIR:—I received your kind letter, on the 4th of July, 1855, and, by the reading of it, I became very glad. You have always been thoughtful for me, as a father for his beloved son. I am thankful to you and to Mr. Campbell for all the kindnesses which have been bestowed upon me, who am so unworthy. I pray to God that he may bless you, and my good friends here, for these favors. I wish to let you know, that, by the goodness of God, I am in excellent health, and I hope that you are also enjoying the same blessing with your family. Now, I must let you know, that, on the 25th of April, Mr. Campbell, and Mr. Caldwell, and three catechists, and I, and one other companion, went from here to Hardwar Mela, and took with us eight boxes full of Bibles and tracts. Six other missionaries came from other places also to preach the Gospel to these wandering Hindus, who left their homes, some of them for one year, and some more, to come to Hardwar to bathe in the River Ganges for their salvation. For it is written in their Shasters, that, whosoever will meditate on the Ganges, his sins will be pardoned, and whosoever bathes in this sacred river, and worships the idols, his sins and those of three generations will be pardoned. One day, I and others were climbing the hill where they made a house for an idol, whose name was Kale Devi, and I saw many people going up there and worshipping the idol, and giving the brahman, pise, or rings. In this way they go about from place to place, so that the roads were so full with the crowds of the pilgrims, that a man could hardly walk in the road. Early in the morning, the brahmans who lived there bring their books, in which they write their and their father's names, and the city in which they live, and take from them pise. If they give, they bless them, and say to them that they will go to heaven; but if they don't, they mock them. There came many Fakirs also, who are called Jagis, and Sanyashes, and Vdasis, and Beragis. These leave their houses and cities, and walk about from place to place, and live in deserts; for, it is written in their Shasters, that whosoever wants salvation, must live alone. Many of them lift up their hands, and, in a few years, their hands become

fixed, so that they can never become right again, and the nails become so long that they reach to the palms of the hand. And some stand on their feet; and there was one who lay on a board which was filled with big nails, and the nails made holes in his body. They say that God is in every creature, and in all kinds of beasts and insects. Oh, how they shut their eyes, and walk in the paths of sin, and give honor and glory to those things which their own hands make! They worship them, but do not worship and glorify God who made them, and gave them wisdom to glorify him who is the only true God. In vain they follow such vanities. As there leaders are, so also are their followers; and they say to us, "Why did we leave our fathers' religion, and follow another religion?" By this they show that they don't want to love Jesus Christ, the Lord of all, who is our only Saviour. The missionaries and catechists preached the Gospel to all the people from morning till evening, two missionaries and one catechist at one place, and others at other places, and we distributed books. Thus they preached at four or five places, that all the crowds of people that are come there might hear the Word of God. And all the people were very happy to hear the preaching of the Gospel; when some left, others immediately filled the place; and some were so anxious for hearing, that they sat all the day, and, when the missionaries came to the tent, they also followed them, and sat there till after dark, and asked more about the way of salvation. The missionaries told them, "that whosoever will believe on Jesus Christ as the Saviour, the same will be saved; that for our sake, who are filled with sin, He left His glorious throne, and came to this sinful world; that He, that was rich, became for us a poor man, that we might be rich through His poorness; that, when the time was fulfilled, He gave His life for us, that we might not perish, but receive eternal life; that they all had need to come to Jesus for their salvation; for this is the first and most important thing, to follow the Saviour, as it will profit a man nothing to gain the whole world and lose his soul." Two men agreed to come here and learn more about Christianity, but they have not yet come. Their sinful hearts did not want to follow the light. But the day will come, when all the nations shall turn to God; for it is written in the Word of God, that "all the nations whom thou hast made shall come and worship before Thee, O Lord!" Hardwar is supposed to be the gate of Vishnu's heaven, and it is one of the most celebrated places of India. Every twelfth year, the Mela is called Kumb. It was supposed by some, that two millions of persons visited the Mela. I now read ancient history and other books which I have mentioned in my former letter, and I hope that I am making improvement in my education.

Now, my best regards and salaam to you and to madam, and to your son, and to all the teachers and scholars of the Sabbath School.

I am, sir, your most obedient and affectionate son,

HUGH McMILLAN.

REV. HUGH McMILLAN, Xenia, Ohio.

## THERE'S WORK ENOUGH TO DO.

[AUTHOR NOT KNOWN.]

THE blackbird early leaves its rest,  
 To meet the smiling morn,  
 And gathers fragments for its nest,  
 From upland, wood, and lawn.  
 The busy bee that wings its way  
 'Mid sweets of varied hue,  
 And every flower would seem to say,  
 "There's work enough to do."

The cowslip and the spreading vine,  
 The daisy in the grass,  
 The snow-drop and the eglantine,  
 Preach sermons as we pass.  
 The ant, within its cavern deep,  
 Would bid us labor too,  
 And writes upon his tiny heap,  
 "There's work enough to do."

The planets, at their Maker's will,  
 Move onward in their cars,  
 For nature's will is never still,—  
 Progressive as the stars!  
 The leaves that flutter in the air,  
 And summer's breezes woo,  
 One solemn truth to man declare,  
 "There's work enough to do."

Who then can sleep when all around  
 Is active, fresh, and free!  
 Shall man—creation's lord—be found  
 Less busy than the bee?  
 Our courts and alleys are the field,  
 If men would search them through,  
 That best of sweets of labor yield,  
 And "there's enough to do."

To have a heart for those who weep,  
 The sottish drunkard win;  
 To rescue all the children, deep  
 In ignorance and sin;  
 To help the poor, the hungry feed,  
 To give him coat and shoe;  
 To see that all can write and read,  
 "Is work enough to do."

The time is short—the world is wide,  
 And much has to be done;  
 This wondrous earth, in all its pride,  
 Will vanish with the sun!  
 The moments fly on lightning's wings,  
 And life's uncertain too,  
 We've none to waste on foolish things—  
 "There's work enough to do."

## STATISTICS.

THE Stated Clerk of Synod, respectfully replies to the inquiries respecting the "statistical tables," as follows: Not one half of the congregations in the Church have made any return of the blanks sent to them, and of those that have given attention to the matter, many have done it so imperfectly as to be very unsatisfactory. No proper report can be made from the material in the hands of the Clerk, and it therefore awaits the action of next Synod. In the meantime, the Clerk renews the request to transmit to him the blanks sent, or, if any congregation, vacant or settled, has not received the printed form, let them transmit the information in such way as they may be able.

The clerks of presbyteries are respectfully requested to send to the Clerk of Synod, a statement of the locality, name, and number of communicants in each congregation, settled and vacant, and in each missionary station. If this is done, a table will be compiled, and the object in some degree reached. The amount of contributions should be added, if possible.

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 Editorial.

## NARROW ESCAPE OF REV. DR. DUFF.

FROM a recent number of the Edinburgh Witness, we learn that the Convener of the Foreign Missions Committee has received letters from Dr. Duff, one written in the harbor of Corfu, and another at Alexandria, describing the narrow escape from shipwreck of the steamer in which that eminent missionary sailed from Trieste. A tempest suddenly arose in the Mediterranean, though, at the time of sailing, the weather was unusually serene. The vessel was obliged to abandon, or was driven from, the usual track—the fires on board were extinguished by the waves breaking in, and the steamer was rendered comparatively unmanageable among the islands of the Levant. At last, however, it reached Alexandria, though four days behind the appointed time, and the passengers from Southampton for India had been obliged to proceed a day before the arrival of the Trieste steamer. It was questionable whether Dr. Duff would not lose his passage from Suez, though every effort was being made on the 5th, when he wrote, to hasten him and his friends forward in time. This is at least the fourth narrow escape which Dr. Duff has made at sea. In concluding his letter, he says, "We have had an awful passage. But God is good and gracious, and, contrary to expectation, we are still in the land of the living, to praise him."

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 THE TREASURER OF THE SUSTENTATION AND DOMESTIC MISSIONARY FUNDS.

We are requested to call the attention of all persons transmitting money for either of the above-mentioned funds, to the

following, that the treasurer is Mr. JAMES C. McMILLAN, Xenia, Ohio, and not George H. Stuart, Esq., who is treasurer only of the Foreign Missionary Fund. By sending money directly to the proper treasurer of each fund, much trouble and inconvenience will thereby be saved.

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### NOTICES OF NEW PUBLICATIONS.

**THE ACTS AND MONUMENTS OF THE CHURCH.** Containing the History and Sufferings of the Martyrs; wherein is set forth at large the whole race and course of the Church, from the Primitive Age to these later times. With a preliminary Dissertation on the difference that now is, and the ancient Church of Rome that then was. By JOHN FOXE; with a Memoir of the Author by his SON. A new edition, with five appendices, containing accounts of the Massacres in France, the Destruction of the Spanish Armada, the Irish Rebellion in the year 1641, the Gunpowder Treason, and a Tract, showing that the Executions of Papists in Queen Elizabeth's reign were for Treason and not for Heresy; the whole carefully revised, corrected, and condensed. By the Rev. M. HOBART SEYMOUR, M. A.; Author of a Pilgrimage to Rome. Royal 8vo., with Illustrations; pp. 1114. New York, Robert Carter & Brothers, 285 Broadway.

The above work needs not the recommendation of the press, for with many throughout the Reformed Churches, especially in Great Britain, and to some extent in this country, "Foxe's Book of Martyrs" has become a household word. It is a work, a copy of which should be found in every Protestant family in the land; and more especially is this demanded, when we reflect upon the movements of the Papacy in our midst in the present day. American Christians have not yet fully realized the treachery, cruelty, and persecuting spirit of Antichrist, as has been exhibited in the actual workings in Europe of this system of iniquity; and he who would thoroughly know the character of "the Man of Sin," let him purchase the above work. We could wish to see it in every Protestant family in the land. It is got up in excellent style, abounding in illustrations; and its enterprising publishers (from whose press is continually issuing forth works of the highest merit, as to their religious character) deserve not only the support, but the thanks, of American Protestantism, for their present issue of "The Book of Martyrs."

**SELECT WORKS OF THE LATE REV. THOMAS BOSTON,** Minister of Ettrick. With a Memoir of his Life and Writings. Edited by the Rev. ALEXANDER S. PATTERSON, Glasgow. Published by Robert Carter & Brothers, No. 285 Broadway. Royal 8vo. pp. 832. With a portrait.

Few names are endeared more in the hearts of the Christian world than Thomas Boston. His works, but especially his "Fourfold State," has left his name not only with a sweet savor behind it, but in heaven many will recognize him as the instrument, in the hand of God, through it, of their salvation. The volume before us includes his "Fourfold State," "A Memorial concerning Personal and Family Fasting," "The Crook in the Lot," "A View of This and the Other World," "Discourses on Prayer," and "Nineteen

Miscellaneous Discourses." It is a book for all. It has warning for the impenitent, and strength for the believer. Few will read it without knowing more of the depth of sin, and the way of holiness. Next to the Bible, we would say, it is an indispensable. Were Boston's works carefully read by every hearer of the Gospel, we would have more living Christianity. The Minister of Christ will have a great helper, and perform a good work, if he sees that *all his people are supplied with it.*

SCOTIA'S BARDS. The choice productions of the Scottish Poets, with brief Biographical Sketches. New York, Robert Carter & Brothers, 285 Broadway. pp. 576—Illustrated.

This work comprises the choicest productions of the Scottish Poets, including Thomson, Ramsay, Blair, Falconer, Beattie, Ossian, MacNeil, Bruce, Logan, Burns, Graham, Scott, Hogg, Tannahill, Leyden, Knox, Campbell, Cunningham, Pringle, Pollok, Motherwell, Gilfillan, Bethune, Nichol, Moir, Ross, Montgomery, Wilson, Aytoun, Thom, Chambers, Mackay, Smith, and others. Scotland is embalmed in the heart of the Christian world, as "the Land of the Covenants;" and she occupies a prominent place as "the Land of Song." The Messrs. Carters, in presenting to the American public "Scotia's Bards," have given a book at once beautiful and instructive. It is got up in a very attractive style, abounding with beautiful illustrations.

A GEOGRAPHY OF THE CHIEF PLACES MENTIONED IN THE BIBLE, AND THE PRINCIPAL EVENTS CONNECTED WITH THEM. Adapted to Parental, Sabbath School, and Bible Class Instruction. Illustrated with Maps. By CHARLES A. GOODRICH. New York, Robert Carter & Brothers, 285 Broadway. pp. 195.

This book, we would say, is indispensable in the Sabbath School. It is divided into forty-five lessons, and to each lesson is annexed questions, covering the entire subject. It has also an appendix of eleven lessons of questions, for review of the whole work. In all cases it gives the book, chapter, and verse in the Bible, to each place referred to. Its maps are well executed—altogether it is *the* work on Bible-geography for Sabbath Schools.

OLD AND NEW THEOLOGY, or the Doctrinal Differences which have agitated and divided the Presbyterian Church. By James Wood, D.D. A new and enlarged edition. Presbyterian Board of Publication, 265 Chestnut Street, Philadelphia. pp. 262, 12mo.

To those who desire to be posted on the subjects referred to in the title page, they will find in this book the information desired; notwithstanding the peculiar nature of the subject of which it treats, its tone is highly Christian, free from all acerbity of manner. It is a valuable work on the subject, and the fact that it has passed through various editions, shows that it is correct in its details, and of permanent value in the Presbyterian Church.

LIFE SKETCHES FROM SCOTTISH HISTORY, or Brief Biographies of the Scottish Presbyterian Worthies. Philadelphia Presbyterian Board of Publication, No. 265 Chestnut Street. 18mo., pp. 144.

There are twenty brief biographies in this little volume. It is well adapted for children and Sabbath schools. The leading trait in the life of each, is given with a peculiar adaptation to the minds of youth, and calculated to make good impressions. We predict that it shall be a favorite with that class of readers for whom it is especially designed.

Also by the Board of Publication, Philadelphia: SUGGESTIONS ON THE RELIGIOUS INSTRUCTION OF THE NEGROES OF THE SOUTHERN STATES. By C. C. Jones, D.D. 18mo., pp. 132.

Several other books are lying on our table, which will be duly noticed in our next number.

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DIED, on Sabbath, the 12th inst., entering the last month of her 20th year, Sarah, daughter of Mr. and Mrs. James Christie, of River Herbert, Nova Scotia.

Her disease was of a complicated, protracted, and wasting character. She bore it with singular patience and submission. In a few words her character may be given. She was unassuming, prudent, judicious, and pious. A most obedient child, an affectionate sister, and amiable member of society. She loved the house of God, to worship with his people in the public congregation. She was, for some eight or nine years, a diligent student in the Bible-class, the exercises of which, to her and many others, doubtless were pre-eminently blest. More than two years ago, she was received into the communion of the Reformed Presbyterian Church on that station, and was baptized on her own profession before the congregation, on the morning of the communion there. Her walk was that of the Christian. She walked by faith, and by it entered into peace. She enjoyed the respect and esteem of all who knew her in life, and is deeply lamented in her death. This was manifest by the large body of people who attended her body to the grave. The procession was led by two ministers of the Gospel: her father's, a Baptist, and her own, a Reformed Presbyterian. The former conducted the devotional exercises; and the latter, by her own special request, addressed the people from these words: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

May her example in life, and her triumph in death, be blest to the reader, and to all those who knew her on earth.

C.

November 20, 1855.





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